

DISCOVER THE ORIGINAL TEACHINGS OF THE BUDDHA

**Win the Highest Point in Human Evolution by
Mastering the Authentic Meditation Skills of
the Buddha. Gain Perfection in Physical and
Mental Health & Happiness. Make a Paradigm
Shift from Existence to Experience, which will
Awaken you from the Dream of Existence and
Set You Free from every SUFFERING including
DEATH itself and that means**

IMMORTALITY

FOR EVER

**You can't practice Buddhism without having a good
background knowledge. As the Buddha pointed out, "I don't
lead the blind to their destination by holding hands. I help them
regain their visions, and point the path, so that they can find
their way by themselves."**

You are about to receive the knowledge and vision necessary to

enter and progress

on the spiritual path shown by the Buddha

Listen carefully

BUDDHISM DEMYSTIFIED

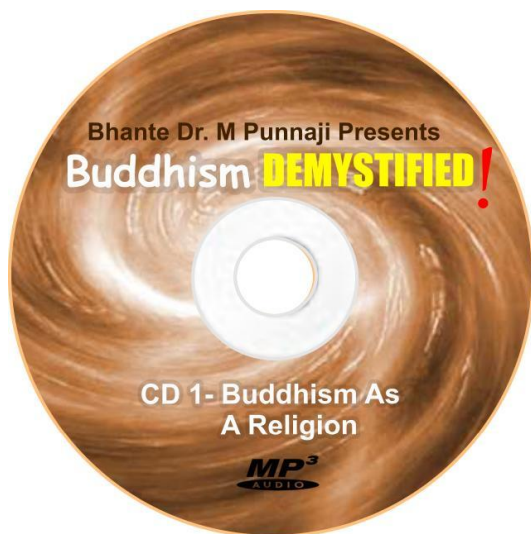
Let go of meaningless dogmas and rituals and

Understand the original teachings of the Buddha in terms of religion, philosophy, psychology & practice

At the end of this course, you will be able to understand:

- **Buddhism As A Religion**—Discover how Buddhism becomes a religion despite its apparent atheism which rejects the idea of a Creator. Look at religion from a modern anthropological and humanistic point of view rather than from a narrow minded, dogmatic and cultural point of view.
- **Buddhism As Philosophy**—Discover the original teachings of the Buddha as it is found in the earliest sources. We call this Buddhism "Proto Buddhism" to identify it as the prototype from which all other modern schools of Buddhism have originated.
- **Buddhism As A Psychology**—Discover Buddhism as a science more than as a dogmatic religion based on blind faith. Learn its purest form as an introspective mental science, which focuses on the inner experience rather than the outer.
- **Buddhism in Practice**—Discover the practice of Buddhism as the solution of a psychological problem. It is not mere prayer and worship or blind obedience to rules. Learn it as a "do-it-yourself" method of psychotherapy, and a gradual process of growth and maturity. It is not, however, an instantaneous cure.

CD 1 -BUDDHISM AS A RELIGION



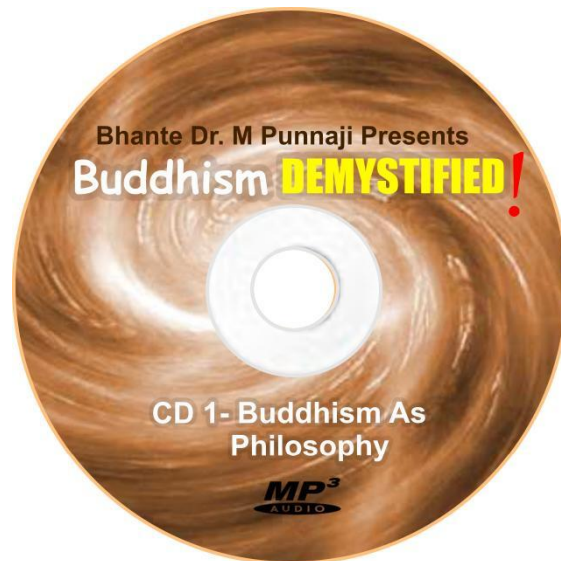
Most modern approaches to the definition of religion consider religion to be the worship of a Supernatural Creator or Superhuman gods. The belief in supernatural beings and supernatural powers seem to be at the center of all relations. Therefore Buddhism that rejects the idea of a Creator is often considered to be an atheistic philosophy rather than a religion. This is to degrade religious values by taking religion to be a primitive superstitious belief and practice, quite unsuitable for modern scientific thinking people. By disregarding religious values this way, modern people tend to throw away the baby with the bath water. Those who have believed morality to be the dictates of the Creator are now at a loss searching for a proper basis of moral values.

Our aim here is to offer a better definition of religion that not only preserves the respect for religious values, but also points out how Buddhism becomes a religion despite its apparent atheism. We do not deal with religion from a narrow minded, dogmatic, and cultural point of view. We deal with religion from a modern anthropological and humanistic point of view. We examine religion from a broad and scientific perspective. We do not see a conflict between religion and science either. We also see a unity in the diversity of religious beliefs and practices. Buddhists do believe in a God, though not the Creator of the world.

Modern Western philosophers have already recognized that an all powerful, all knowing and all loving God cannot be the Creator of a world where one animal lives at the expense of the others. How can a world full of suffering, crime, and war be the creation of an all loving and all powerful God? Obviously God cannot be the Creator of the world. "God," for the Buddhist, is a human concept. It is the concept of perfection, which is commonly expressed as omnipotence, omniscience, and omnibenevolence. This state of perfection becomes an ideal to be realized through the practice of religion. All religions speak about union with God. What can this mean other than to realize this ideal of perfection? When a person does realize this ideal, he is called God become (*Brahma bhuto*). *Brahma* is the Indian word for God. This spiritual perfection is what the Buddha achieved and therefore the Buddha is the anthropomorphic God of the Buddhist. Buddhism is not an atheistic philosophy but a humanistic religion whose aim is to solve the problem of existence, which is the insecurity of life. All religions are attempting to solve this same basic problem of existence, which is death and suffering. Although some try to run away from the reality of death and suffering into the fantasy where there is eternal life and eternal happiness, the Buddhist attempts to face the reality and discover the cause of the problem within one's own mind, and solve the problem by eliminating the cause.

- i. Introduction- Magic and Religion. Religion is evolutionary adaptation.**
- ii. Evolution biological and psychological – Religion is scientific- (Aggañña Sutta)**
- iii. Theology- Comparative Theology- Theistic and Humanistic definition of God**
- iv. Cosmology- Comparative Buddhist and Astronomical thinking**
- v. Eschatology- Realms of existence, Rebirth, Karma and Samsara**
- vi. Soteriology- Immortality the salvation of man in Nirvana**
- vii. Conclusion- Buddhism is religion advanced to its culmination or ultimate climax.**

CD 2-BUDDHISM AS PHILOSOPHY



As a philosophy Buddhism deals with the common questions that philosophers have set out to answer. A study of this philosophy reveals the profundity of the teachings of the Buddha. Here we do not deal with the dogmatic views of the different schools of Buddhism found in the modern world. An effort has been made to arrive at the original teachings of the Buddha as it is found in the earliest sources. We call this Buddhism “Proto Buddhism” to identify it as the prototype from which all other modern schools of Buddhism have originated.

- i. Introduction- Definition of philosophy
- ii. Epistemology- The search for truth
- iii. Ethics- The meaning of goodness
- iv. Mysticism- Why do people renounce worldly comforts and practice asceticism?
- v. Metaphysics- The search for reality
- vi. Meta-psychology- The emptiness (suññatha) of all phenomena.

Existence is an experience, which is the reaction of an organism to environmental stimulation, which is a chain reaction consisting of perception, conception, emotion and action. Experience is bilateral consisting of a subjective and an objective duality, normally observed as a subjective and objective existence. Experience is only an activity that continues, and not an entity that exists. Experience is an activity dependent for its continuation on the necessary conditions. There is no reality outside experience. Experience is the only reality to be referred to. This only reality is not what is experienced (as phenomenon) or what is not experienced (as the noumenon) but experience itself, which is only how what is experienced, is experienced. Existence is only a static concept in a dynamic reality. One can experience existence, which is not real, or one can experience experience which is real. This experiencing of experience instead of experience is a paradigm shift from “existence” to “experience.” It is, seeing experience as experience, instead of as existence.

This paradigm shift involves apperception (Abhiñña). Experience has three constituents:

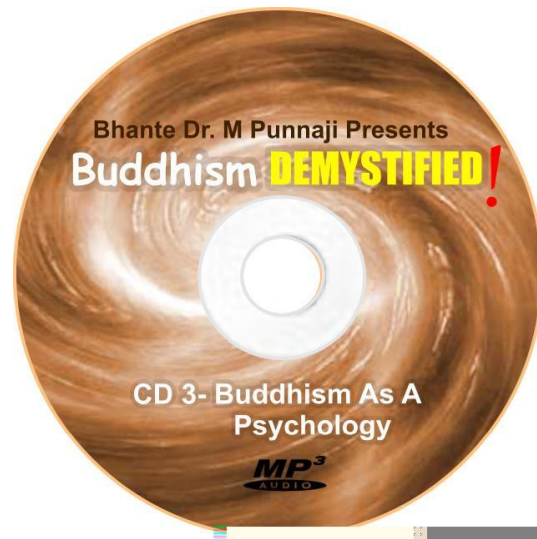
- 1) What is experienced (the object that seems to exist)
- 2) Who experiences (the subject that seems to exist)
- 3) The experience itself (the activity that continues dependent on conditions)

The subject and object are only products of the activity called experience. When this is clearly comprehended (pariñña), one awakens from the dream of existence, and ceases to be a person of the world. One has transcended the world, and has entered reality (Tathagata:- Thatha= reality, gatha= arrived at). (Story about a brahmin asking the Buddha whether he was a deva).

Apperception (Abhiñña) and Comprehension (Pariñña) together is called Apprehension (Pañña)

vii. Conclusion- Buddhism is philosophical thinking at the ultimate level. Buddha is the ultimate stage in the evolutionary process.

CD 3- BUDDHISM AS A PSYCHOLOGY



We consider Buddhism to be a science more than a dogmatic religion based on blind faith. Yet we consider it to be experiential rather than empirical. It is also an introspective mental science, rather than an “extrospective” physical science. It is a science because it uses the scientific method, which is observation, inference, and experimental verification, though focused on the inner experience, rather than the outer. Today, the Behaviorists have been critical about introspection, holding that it is unscientific, but the modern school of psychology known as Cognitive Psychology has realized that introspection cannot be avoided if we want to study the mind. Everyone concerned with psychological problems have to deal with the mind, no matter if it looks unscientific in comparison with physical sciences. Psychology cannot be converted into a physical science.

“Clearly sated in words is the teaching of the Buddha (suvakkahto). It is experiential (sanditthiko) and independent of time (akaliko). It is verifiable (ehipassiko) and introspective (openaiko), personally experienced by conscious beings (pacattan veditabbo vinnuhiti).”

1. Introduction- Definition of psychology
2. Mind as the Buddha saw it- Vinnana, Mano and Citta.
3. The ordinary human is dominated by emotions- (cittena niyati loko...)
4. The aim of Buddha is to make reasons dominate the human.
5. Buddha also points out that reason precedes emotion (manopubbangama..)
6. Emotion cannot be educated, but reason can be.
7. When reason is educated, emotion can be brought under full control

8. When reason has understood the problem and its solution, a new goal orientation takes place, which is not to gratify emotions but to eliminate them. Goodness, happiness, and wisdom are not gained by gratifying self-centered emotions, but by eliminating them.

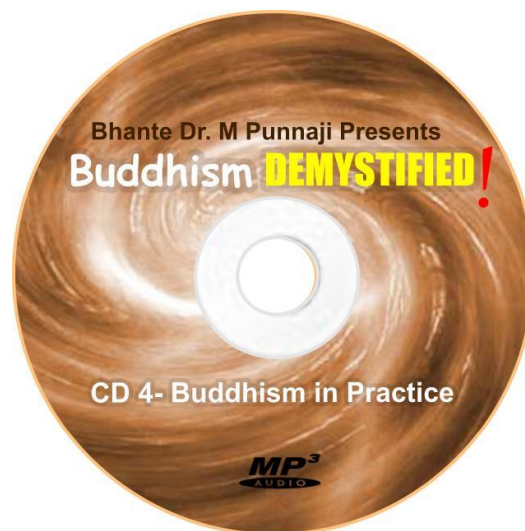
9. Emotion can be eliminated because it is aroused due to a chain reaction that begins at the senses. (pabhassaramidam bhikkhave cittaṃ...)

10. The sublime Eightfold Way is the way to bring about a transformation of the human mind

11. It is a process of evolution of the human mind, which is a psychological process. Unlike biological evolution, this evolution has to be consciously achieved, because it is the evolution of consciousness itself.

12. Conclusion- There are no short cuts or instant results. Progress is a matter of growth and evolution, and it depends on the initial level of emotional and intellectual maturity of the individual who makes a conscious effort to evolve.

CD 4- BUDDHISM IN PRACTICE



Buddhism cannot be properly practiced without an adequate theoretical understanding. This is why the Sublime Eightfold Way begins with the harmonious perspective. The practice of Buddhism is the solution of a problem, not mere prayer and worship or blind obedience to rules. Practice without understanding the problem and its solution is like try to cure a sickness without a proper diagnosis. Buddhism is also a “do-it-yourself” method of treatment. No one can cure another. It is also growth technique, and therefore a gradual process of growth and development, and not an instantaneous cure.

1. Introduction

2. Practice at two levels- Household and Monastic

3. The path is one, though practiced at two levels- The Sublime Eightfold Way

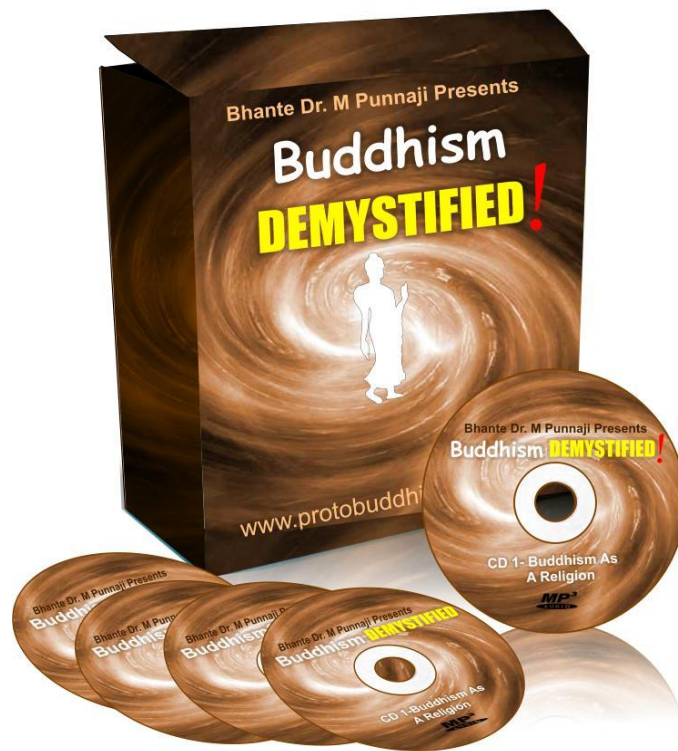
4. The householder can practice at the first five levels, and occasionally at the sixth level

5. The monastic can practice at the six, seventh, and eighth levels, having passed the first five.

6. The householder is mainly cultivating five things:

- i) Devotion (saddha)
 - ii) Good behaviour (sila)
 - iii) Learning the teaching (suta)
 - iv) Self-sacrifice (caga)
 - v) Gaining in-sight (pañña)
7. The monastic is mainly cultivating five other things:
- i) Devotion (saddha)
 - ii) Will power (viriya)
 - iii) Introversion of attention (sati)
 - iv) Tranquility of mind (Samadhi)
 - v) In-sight (pañña)

8. Conclusion- All practices are aimed at one goal, which is Nibbana. The normal life of the human being is in a disturbed state of the body and mind. Nibbana is a return to the original state of calm, with no more repetition of the disturbance. This disturbance is what is today known as stress. The Buddha was the first to talk about stress, and the first to offer a perfect solution.

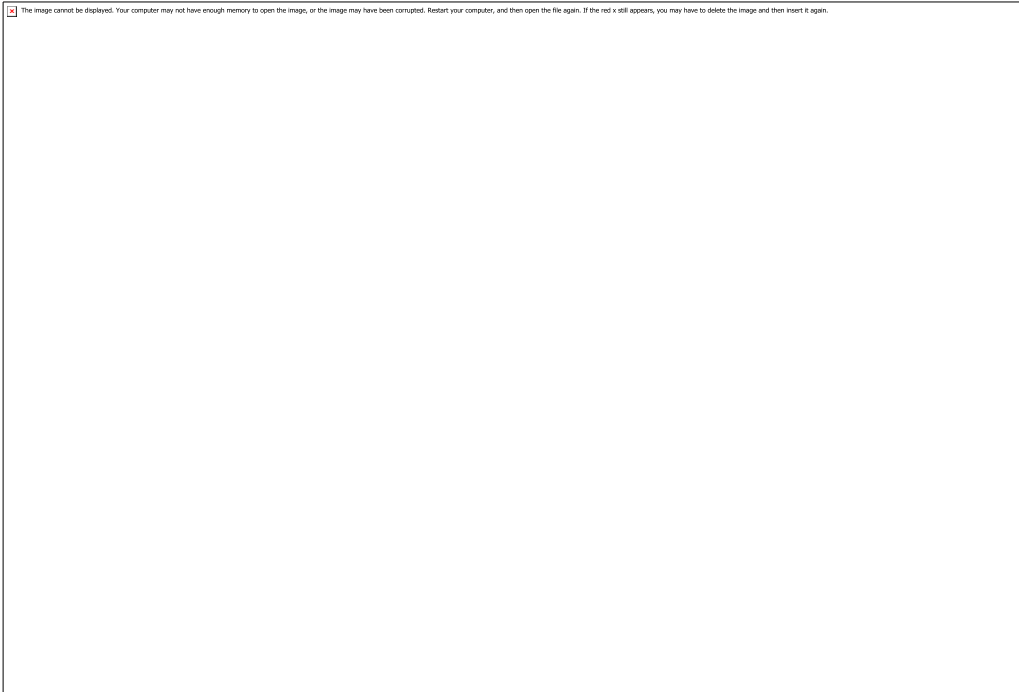


Please put "I would like to sign up for the Buddhism Demystify E-Course" in the message subject

We will contact you as soon as possible.

Last Updated (Thursday, 16 September 2010 14:04)

The Original Teachings of the Buddha



Did you know who the Buddha really was?

Did you know what Nirvana really is?

Did Buddhist believe in the concept of God?

Did you know the right way to meditate which is not seeing lights or going into a hypnotic state?

Find out all these questions in Proto Buddhism.

Proto Buddhism is the prototype from which all other forms of Buddhism present in the world today.

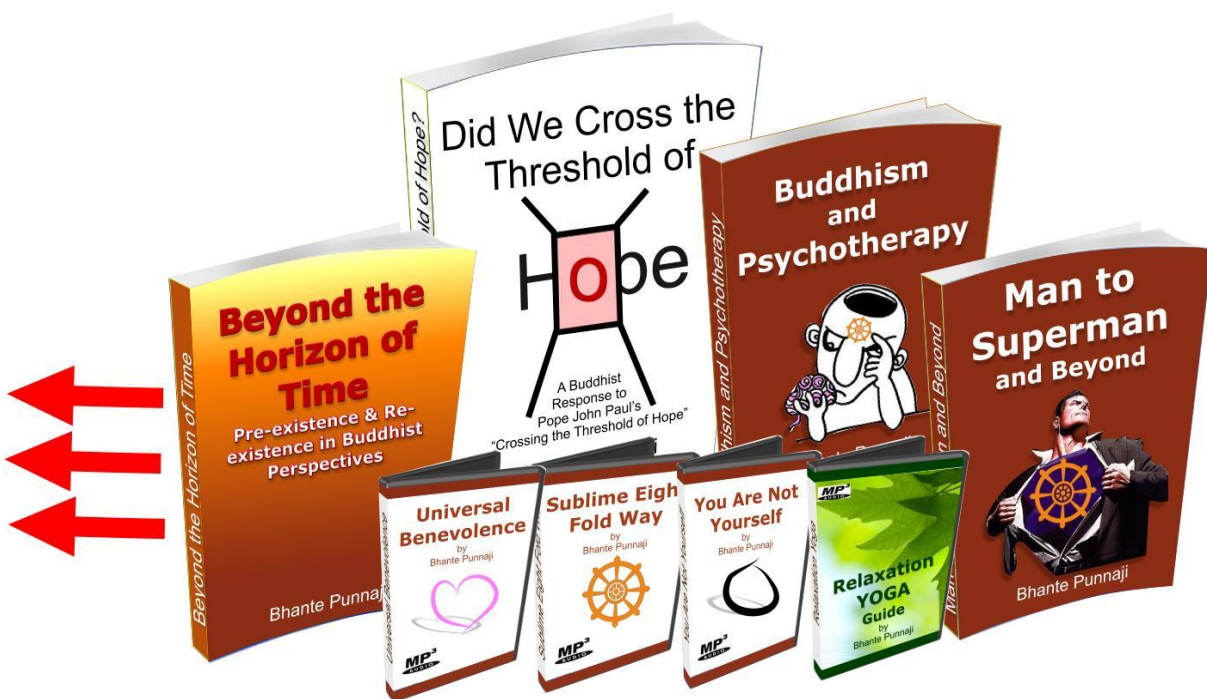
This means,

"All the forms of Buddhism present in the modern world are cultural modifications and not exactly what the Buddha taught. You are

about to discover the original teachings of the Buddha"

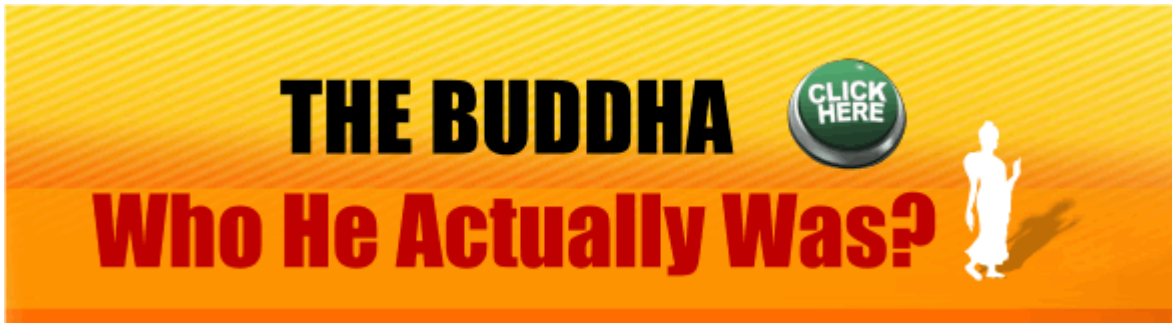
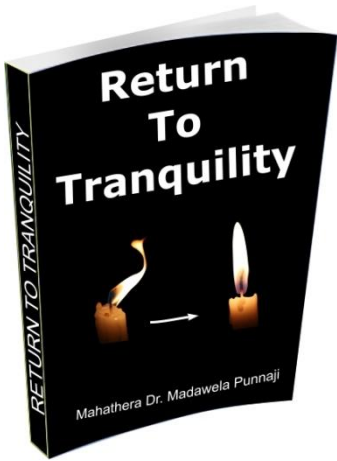
We have done a research to discover the original teaching of the Buddha. Our research has lasted for more than 50 years. In order to understand the teaching, we have not only read the original Pali Sutras that are accepted by scholars to be the earliest form of the teachings of the Buddha. We have even used a background knowledge of modern philosophy, psychology and even modern science to help understand the very advanced teachings of the Buddha, who is well known to all Buddhist as the discoverer of the absolute truth about the world and life in it. This is not done through a blind faith in a culture or religion but based on a very critical scientific method of exploring the teaching of the Buddha. What has been discovered through this research is a wonderful teaching which is far more advance than any philosophy or science present in the world today. This fact can be realized only through a careful study of the teachings presented in this website.

You will find a series of "MIND BLOWING" ebooks and talks in this website. Please CREATE AN ACCOUNT on the left panel to download



In conjunction of the vesak day 2013. Bhante Punnaji has written a new book called, "Return to Tranquility"

To download the ebook, sign up FOR FREE and log in to download at the "MEMBERSHIP EBOOK DOWNLOAD PAGE"



Is Buddha a man or God? Do you believe in God? Who created the world?

Very often people answer this question (“who created the world?”) by saying that the Buddha has been silent about the beginning of the world, and he considered the question to be unimportant. Instead of speaking about the beginning he spoke about the Four Noble Truths: Suffering, its cause, its end, and the way to its end. In support of this answer they often quote the Culla Malunkyaputta Sutta in the Majjima Nikaya. This is a good example of an inconsistent concept that modern Buddhists have learned to accept.

What I often point out is that the Buddha has never been silent on this question. The Buddha has always emphasised the importance of yoniso manasikara, which means thinking in terms of the origin, or deterministic thinking. A special example of this kind of thinking is the well known paticca samuppada, which is commonly translated as “dependent origination.” It was by listening to this teaching in short that Upatissa, who became Sariputta, attained the first stage of enlightenment called, stream-entrance (sotapanna)

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Meditation Guide

📅 Thursday, 29 April 2010 22:28 | 👤 Author: Administrator | 📄 🖨️ 📧

"We are all used to taking a physical bath to clean and cool the body. After the bath we feel

fresh and comfortable. It is very rarely, however, or even never do we get the opportunity to clean our minds in the same way."

"We tend to carry into adult life the dirt we have been accumulating since our infancy, and probably we even carry accruelements from our former lives.

Therefore the reason for our meditation is clear: — by purifying the mind we become GOOD, HAPPY, AND WISE. The individual creates society, and society creates the world.

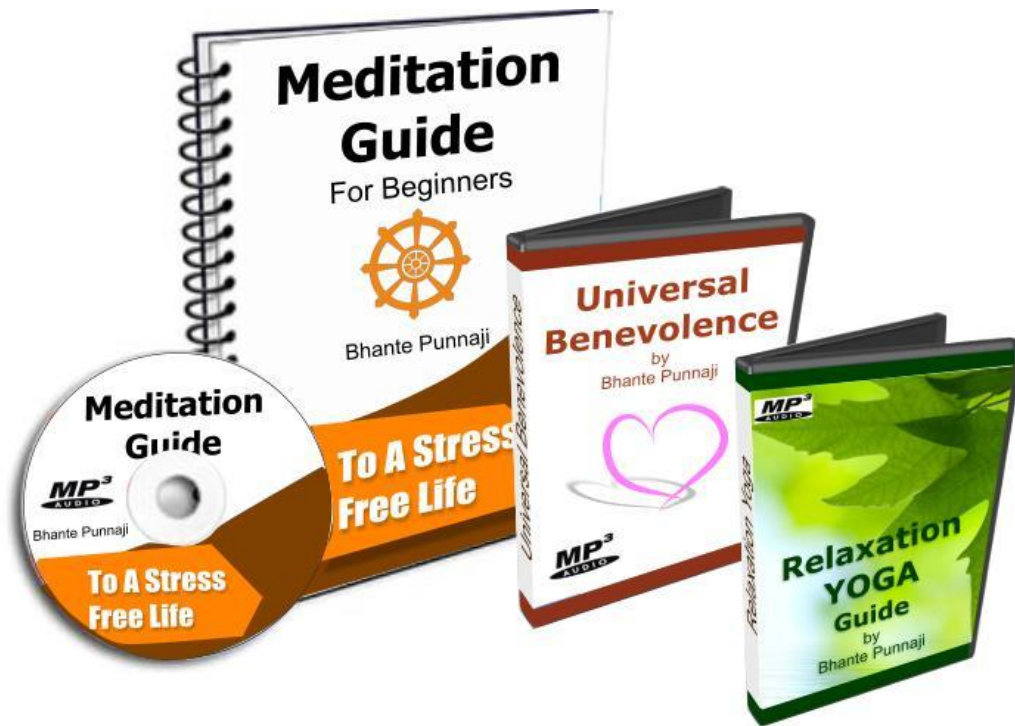
Therefore, we begin with the individual, and that is: -- YOU. The impurities to be eradicated are the self-centred emotions, which the Buddha called lust (lobha), hate (dosa), and delusion (moha), the sense of 'self,' which is the basis of all selfishness.

These emotions not only pollute our minds, but they also interfere with our physical health. This problem is what is today called STRESS.

Emotions have been useful for some lower animals for the preservation of life and the propagation of the species. But the human beings have a better tool for that purpose, which is intelligence. Intelligence is the one distinctive faculty that makes the human being stand out among all other animals."

(This Meditation Guide is a step by step guide to help you to achieve a do-it-yourself mind cleansing activity. Download the guide book & mp3 audio to get a complete understanding)

*****READ ON*****



STAGE I: RECOLLECTIONS (ANUSSATI)- SELECTIVE THINKING

Reflect on:

- (A). BUDDHA – who became perfect in purity of mind.
- (B). DHAMMA – the technique of purification
- (C). SANGHA – the followers of the way to perfection
- (D). YOURSELF (a beginner on the way.)

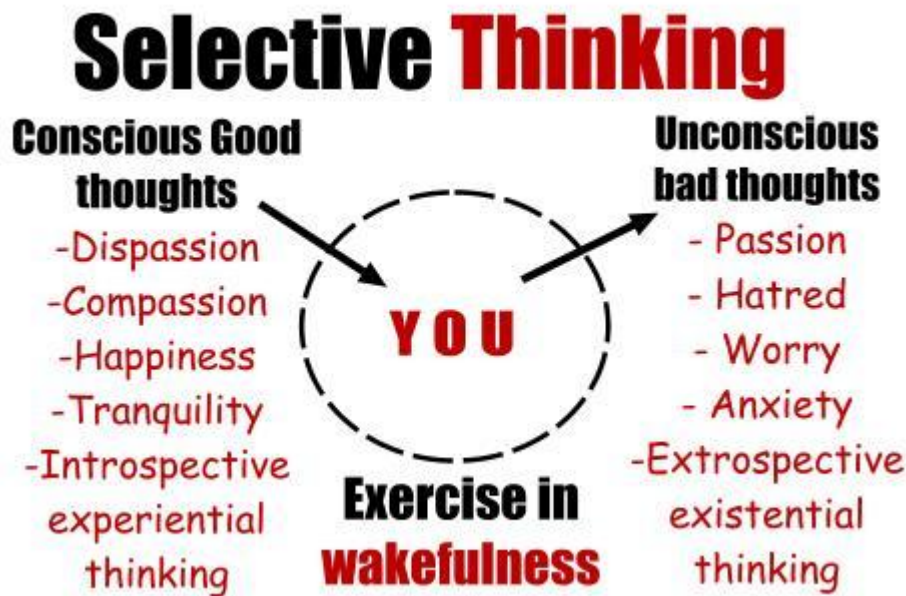
We begin by **replacing unconscious emotional thoughts with conscious good and rational thoughts:**

conscious good and rational thoughts are:

- (1) Dispassion (viraga)
- (2) Compassion (metta)
- (3) Happiness (piti)
- (4) Equilibrium/ Tranquility(samadhi)
- (5) Introspective experiential thinking (dhamma)

Unconscious emotional thoughts:

- (1) Passion (raga)
- (2) Hatred (vyapada)
- (3) Worry (kukkucca)
- (4) Anxiety (uddhacca)
- (5) Extrospective existential thinking (bhava)



STAGE II: CULTIVATION OF GOOD THOUGHTS (Please proceed to listen to the "Universal Benevolence" mp3 track)

After reflecting on the Buddha, Dhamma, and the Sangha, and even on oneself, and having got the inspiration to practice, one then begins to practice cultivating these qualities within us.

Reflect on:

(A). **AWARENESS THE REALITIES OF LIFE**

Reflecting on the instability, painfulness and impersonality of all conditioned phenomena.

(B). **DISPASSION**

Reflection on the disadvantages of the pursuit sensual pleasure and attachments

(C). **COMPASSION**

Selfless interest in the welfare of all beings

(D). **HAPPINESS**

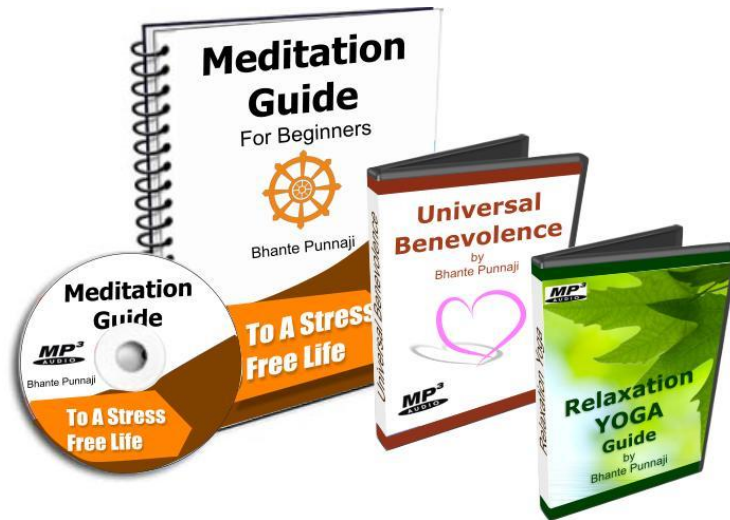
Experiencing the Happiness of selflessness

(E). **TRANQUILITY**

Focusing attention on the experience within and the resulting stillness of mind

(F). **AWARENESS THE REALITIES OF LIFE**

Reflecting on the instability, painfulness and impersonality of all conditioned phenomena.



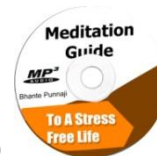
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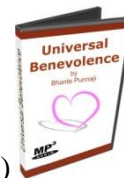
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TO DOWNLOAD THE BONUS TRACK ON UNIVERSAL BENEVOLENCE CLICK BELOW:



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TO DOWNLOAD THE BONUS TRACK ON RELAXATION YOGA CLICK BELOW:



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Last Updated (Friday, 14 May 2010 16:12)

Sutta Translation



Suttas contain the original teachings of the Buddha preserved by the Buddhists until today in the Pali language. Please [CLICK HERE](#) to find out more about the history.

The translation of the Pali Canon into English was done by the Pali text Society London fairly recently, in the late 19th century. These translations, however, contain mistakes in comprehension of the original texts, which were the teachings of the Buddha. This has resulted in the many mis-interpretations of Buddhism commonly available today.

Bhante M. Punnaji had taken the initiatives to go back to the original Pali canon and with his close acquaintance with the Pali language, due to his mother tongue being close to Pali, together with his vast knowledge of modern science, Medicine, Western Philosophy, Psychology & comparative religion, and also his experience in meditation, he had managed to interpret the Suttas very much close to its original meaning and essence. What has come out is a wonderfully advance, very modern, and very scientific form of Buddhism, which is also very psychological and therapeutic.

Indeed, this is a rare opportunity for everyone of us to understand the meaning of life and to gain the proper direction in life. We hope you are able to tremendously benefit from this and be able to share it with your loved ones, and who ever is capable of comprehending its importance.

The of Buddha's First Discourse

Dhammacakkappavattana Sutta-The Formula of the Revolution of the Wheel of Experience

Translated by Venerable Punnaji

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THUS I HAVE HEARD:

The Sublime One was living in Banares Isipatana at Migadaye. While there, the Sublime One addressed the Renunciates:

"These two extremes should be avoided by the progressor:

1. The devotion that is dependence on the pleasure in sense pleasures which is inferior, secular, common, not extra-ordinary, and futile.
2. The devotion that is self-mortification, which is uneasy, not extra-ordinary, and futile.

Without entering on these two extremes the Realized One is super-awakened to the Middle Path which bestows vision, bestows understanding, which evolves into inner tranquility, to super-understanding, to Awakening, and to Serenity (Nirvana).

What, Renunciates, is this Middle Path which the Realized One has super-awakened to? Which bestows vision, bestows understanding...?

It is this extra-ordinary Eightfold Way, namely:

1. Harmonious perspective
2. Harmonious visualization
3. Harmonious speech
4. Harmonious action
5. Harmonious practice
6. Harmonious awareness
8. Harmonious mental repose

This, Renunciates, is the Middle Path which the Realized One has super-awakened to, which bestows vision...

This Renunciates, is the Extra-Ordinary Truth of Unease

1. Birth is unease
2. Decay is unease
3. Disease is unease
4. Death is unease
5. Association with the unpleasant is unease
6. disassociation from the pleasant is unease
7. Non-fulfillment of desire is unease

In essence, the five aggregates of identification are unease.

This, Renunciates, is the Extra-Ordinary Truth of the Arising of Unease: That which is the recurring urge accompanied by pleasure and passion, finding pleasure everywhere. Namely:

1. The urge for sense desire
2. The urge for existence
3. The urge for non-existence

This, Renunciates, is the Extra-Ordinary Truth of the Stopping of Unease: Whatever is the non-residual, dispassionate, stopping of that urge; it's sacrifice, it's complete renunciation, and the freedom and disattachment from it.

This, Renunciates, is the Extra-Ordinary Truth of the Path leading to the stopping of Unease.

It is the extra-Ordinary Eightfold Way, namely: Harmonious perspective; Harmonious visualization; Harmonious speech; Harmonious action; Harmonious practice; Harmonious awareness; Harmonious mental repose."

The Revolution of the Wheel of Experience from Unease to Ease

1.1. With the realization, 'This is the Extra-Ordinary Truth of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.2. With the realization, 'This Extra-Ordinary Truth of Unease is to be completely understood', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.3. With the realization, 'This Extra-Ordinary Truth of Unease has been completely understood',

Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

1.4. With the realization, 'This is the Extra-Ordinary Truth of the Arising of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.5. With the realization, 'This Extra-Ordinary Truth of the Arising of Unease is to be given up', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.6. With the realization, 'This Extra-Ordinary Truth of the Arising of Unease has been given up', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

1.7. With the realization, 'This is the Extra-Ordinary Truth of the Stopping of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.8. With the realization, 'This Extra-Ordinary Truth of the Stopping of Unease is to be realized (in action)', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.9. With the realization, 'This Extra-Ordinary Truth of the Stopping of Unease has been realized (in action)', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

1.10. With the realization, 'This is the Extra-Ordinary Truth of the Path leading to the Stopping of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.11. With the realization, 'This Extra-Ordinary Truth of the Path leading to the Stopping of Unease is to be developed', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.12. With the realization, 'This Extra-Ordinary Truth of the Path leading to Arising of Unease has been developed', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

So long, Renunciates, as these four Extra-Ordinary Truths did not become clear to me through this twelve-fold tripple revolutionary Understanding and Vision of how things have come to exist, I did not know[1] that in the world consisting of gods, devils, Gods, saints, priests, and the common people, of celestial and human beings, I am one, super-awakened to that Unsurpassble Harmonious Awareness. When, Renunciates, these four Extra-Ordinary Truths became clear to me through this twelve-fold triple revolutionary Understanding and vision of how things have come to exist, then I knew[1] that in the world consisting of gods, devils, Gods, saints, priests, and the common people, of celestial and human beings, I am one super-awakened to that Unsurpassable Harmonious Awakening.

Understanding and vision has arisen in me; unexcitable is my emotional freedom; this is my last birth; no more are these recurrences of existence.

Thus spoke the Sublime One. Approving, the group of five renunciates were extremely delighted with what the Sublime One spoke.

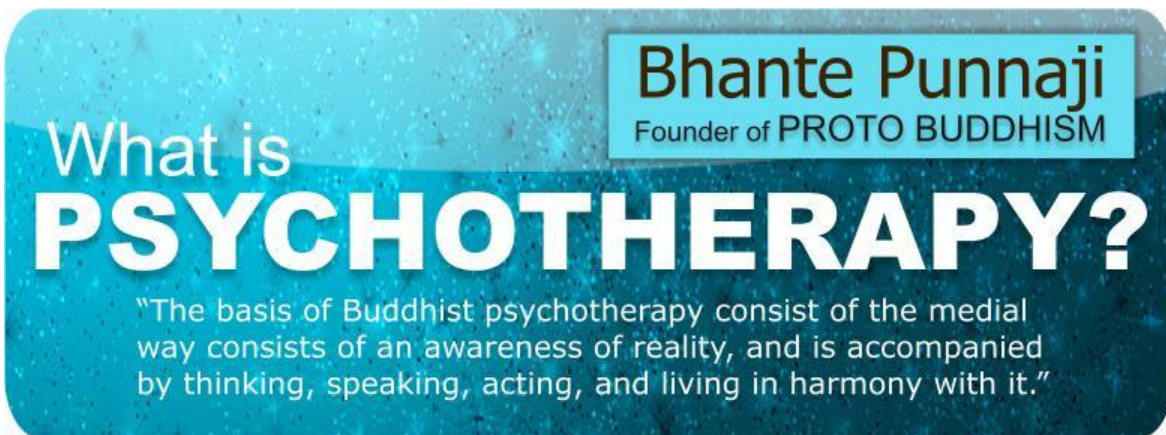
While being spoken to, in this way of expression, the undefiled, unstained eye of (vision) of experience arose for the Venerable Kondanna: 'What ever is experienced as arisen, all that is experienced (also) as stopped.'

New York City, 1979

Last Updated (Tuesday, 18 May 2010 14:55)

What is Psychotherapy?

📅 Sunday, 02 May 2010 23:48 | 👤 Author: Administrator | 📄 🖨️ 📧



The basis of Proto Buddhism or Buddhism in its original form is Psychotherapy

This article is adopted from a speech by Bhante Punnaji

It is popularly thought today that Buddhism is a religion containing numerous myths, traditions and mystical practices. And therefore when I speak about psychotherapy, you might wonder. However the previous speaker who dealt with the scientific nature of Buddhism, made it clear to you that Buddhism is not just a dogmatic or mystical religion.

In order to clarify this point further, I wish to draw your attention to the distinction between original Buddhism and modern Buddhist practices and beliefs. It is important not to confuse modern Buddhism as it is practised in different cultures and societies with what was taught and practised by Gotama the Buddha and his disciples. What is practised today in most Buddhist cultures whether Theravada or Mahayana are mainly rituals and ceremonies associated with emotionally held traditional dogmas or world views, and objects of veneration. This type of Buddhism is not different from any other religion with different dogmas, rituals and symbols of worship, which serve mankind only in temporarily reducing the anxieties and worries of life, here and hereafter.

Distinct from this is Original Buddhism which was a practical solution to the basic problem of anxiety that underlies all our daily concerns, troubles and tribulations. Without understanding this distinction, it is not possible to examine this psychotherapeutic aspect of Buddhism. Therefore, I wish to emphasize at this point that whenever I use the word 'Buddhism', henceforth in this talk, I refer to that Original Buddhism and not to any form of modern Buddhism that is practised by any culture today.

In speaking of the psychotherapeutic aspect of Buddhism, I have presented my position too mildly. I would prefer to say that Buddhism is entirely a psychotherapy. My hesitation in doing so, is because it would be too much of a shock to the devout cultural Buddhist. Yet, I would like to remind those familiar with Buddhism, that the Buddha was called in the Pali Nikayas the 'Unsurpassable physician and surgeon' (anuttaro bhisakko sallakatto) and also the unsurpassable trainer of persons (anuttaro

purissa dhamma sarati). The Buddha also says in the Anguttara Nikaya that it may be possible for a person to claim to have been free from physical disease even for a hundred years, but it is not possible for a person to claim to have been free from mental disease even for one day, except for an Arahant or a perfected disciple or a Buddha.. It is recognized by all Buddhist scholars that the ultimate aim of the Buddha according to the Pall Nikayas is to produce Arahants. Arahantship was the culmination of the Original Buddhist Practice. This means if the Arahant is the only person with perfect mental health, the aim of the Buddha was to produce mentally healthy personalities. This means that Buddhism is a psychotherapy or rather the ultimate psychotherapy.

Let us now examine Buddhism in relation to modern psychotherapeutic concepts to find out whether this claim is true. When I examine the history of the evolution of modern psychotherapeutic concepts, I find that all modern theories and practices are centred around one important problem which is understandable in terms of the structural hypothesis presented by Sigmund Freud (in 1923). Almost all modern therapeutic systems could be described in terms of this structural hypothesis. These different systems could be broadly classified into two groups. Those therapies that are mainly concerned with the Id and its expressions and those that are mainly concerned with the Ego and its functions. The Id psychologies can also be seen as affective therapies and Ego psychologies seen as cognitive therapies. It is not possible to discuss in detail these different therapies within the limits of this half hour presentation, and it is also unnecessary since it was already dealt with by a speaker who is much more learned than I am in this field. However I wish to draw your attention to this all important psychological problem revealed through the structural hypothesis of Freud. The reason for my drawing your attention to these important assumptions of modern psychotherapeutic thinking is to facilitate the introduction of the Buddhist concepts that underlie the Buddhist therapeutic technique. I would not be able to do justice to this subject within the limited time allowed for my talk. Though there are many aspects of the therapeutic technique of the Buddha,

I can summarize the teachings of the Buddha to make you aware of the basic principles on which this Buddhist psychotherapy stands. I see no better way to introduce these basic principles than to discuss the contents of the first sermon of the Buddha called the Dhammacakkapavattana Sutta, translated by me as "The Revolution Of The Wheel Of Experience", which appears in the Samyutta Nikaya.

The first point elaborated in the Sutta is that there are two extreme modes of living to be avoided. One is the pursuit of sensual pleasure which is bipolarized as seeking sensual pleasure and avoiding sensual pain (Kamsukallikanuyoga). The other extreme is self exhaustion through self-denial and asceticism (Attakilamatanuyoga). Avoiding these two extremes, the Buddha teaches a third, medial mode of living (Majjima patipada) called the Sublime Eight-Fold Way (Ariya Attangika Magga). This third medial way consists of an awareness of reality, and is accompanied by thinking, speaking, acting, and living in harmony with it.

This teaching of the Buddha could easily be understood in terms of the structural hypothesis of Freud.

The pursuit of sensual pleasure is nothing but the activity of the Id. The special emphasis in Buddhism is on the fact that gratification of the Id, through seeking sensual pleasures does not lead either to mental health or happiness. This concept is not entirely in conflict with Freudian thinking because Freud recognized that emotional maturity is gained through the overcoming of the pleasure principle by the reality principle. Some modern psychologists still believe that gratification of the Id in some way is necessary for mental health. This of course is not completely denied in Buddhism as we shall see subsequently.

Self exhaustion through self denial is again obviously the activity of the Super Ego. Being guided entirely by the Super Ego is not conducive to mental health according to Buddhism. This too is acceptable to psychoanalytic thinking as according to Freud a complete repression of the Id in this way leads to the utilization of the full psychic energy available to the Ego in this task of repression and therefore leaves the Ego ineffectual for dealing with external reality.

The healthy medial mode of living recommended by the Buddha, which is to align one's thinking and living in harmony with reality, is undoubtedly the activity of the Ego, from a Freudian standpoint. Since, according to Freud, maturity consists in being dominated by the reality principle, this medial way of the Buddha falls in line with the Freudian concept of mental health, which is also the generally accepted view of all modern psychotherapists.

It is also recognized generally in modern psychotherapy that an adequate sense of reality or the ability to distinguish between the outer world and the inner world of wishes and impulses is an important indication of mental health. In severe mental illness, this ability is considerably impaired or totally lost. This sense of reality is present to a greater degree in the neurotic than in the psychotic. However modern psychologists admit that even the normal person is not perfect in this ability to distinguish reality, thus agreeing with the Buddhist position. An important aspect of the development of the sense of reality, is the ability to distinguish between 'self' and 'not self', or what is under one's control, and what is, not under one's control. Freud recognized (in 1911) that frustration of the Id due to the impermanence of external objects is the most significant factor in the development of the concept of self in the infant and the demarcation of the ego boundaries or the line that separates the 'self' from the 'not self'.

The Buddhist psychotherapist, it must be pointed out, does not play the role of a doctor in his therapeutic practice. His role is that of a teacher. His technique of therapy is a process of education. In Freudian terms, his task is the strengthening of the Ego through education. We might even go so far as to say that Buddhism is a form of Ego therapy or cognitive therapy.

Through education, the patient's sense of reality is improved. The conflict between the Id and the Super Ego as well as that between the Id and reality is resolved through education of the Ego. This education is done first through verbal communication by the use of reason and secondly through the practice of meditation where the patient, or more correctly, the student, is helped to become aware of his experience within, which is observed as physical movements and tensions, feelings and emotions, and as mental images and concepts.

The first thing the student learns is that goodness and happiness are not opposed to each other, for goodness is happiness. To put it in Freudian terms, the pleasure seeking of the Id is not wrong or evil but true pleasure is not the pleasant sensation but inner happiness. This inner happiness is achieved through relaxation and calm rather than through stimulation of the senses, excitement, tension and release of tension. Happiness is gained through the relaxation response. In other words the student is enlightened about the need to pursue the goal of calm in order to satisfy all three parts of the personality, namely the Id, the Super Ego and the Ego. The Id is satisfied because calmness is the way to happiness. The Super Ego, which seeks to do what is good and right, is satisfied because calmness is the way to be good. The Ego is satisfied because calmness is the realistic way to be happy and good and therefore calmness is realistic. Calmness also helps the student to get in touch with reality without interference from the wishes and impulses. This way the Ego, which seeks to be realistic, is satisfied.

The pursuit of this harmonizing goal of calmness which resolves the conflict within and without is

called the Sublime Pursuit (Ariya Pariyesana) and this way of life is called the Sublime Way (Ariya Magga) or the Harmonious Way (Samma Magga). It is also the way of mental health (Arogya). This explanation of the Buddha's-teaching in terms of modern psychological concepts is not done with a view to obtain support for the Buddhist position from modern psychology but to make the Buddhist position intelligible to the modern mind acquainted with modern psychological concepts, and to show that the Buddhist psychotherapeutic technique is not only relevant in the modern world but also a constructive contribution to modern psychotherapeutic thought.

The first sermon of the Buddha, which we are in the process of discussing, introduces the subject in the foregoing way, and proceeds further to discuss the basic problem of anxiety called Dukkha. This anxiety, according to the Buddha, is experienced in relation to seven basic situations: 1) birth; 2) old age; 3) disease; 4) death; 5) meeting unpleasant people and circumstances; 6) parting from pleasant people and circumstances; 7) frustration of desire. The entirety of anxiety is also presented as an aggregate (khanda) or body (kaya). It is the sum total of all experienced phenomena analysed into five aggregates which are personalized, to form the experience of "a self-in-the-world." This five-fold aggregate of personalized phenomena is called Pancupadanakkhanda. It is also sometimes called Sakkhaya, which means "personal body." This may be compared to the concept of "a self image" or "self-concept" that is found in modern psychology. This "self image" which is the result of the personalization of phenomena is seen as a bundle of anxiety by the Buddha and this anxiety is bundled up through the process of personalization which results in the concept of "being as a self" (Bhava). All worries, anxieties, fears and feelings of insecurity, which are basic to life, are the result of this process of personalization (Upadana). This process of personalization is associated with the feeling of power over what is personalized. Therefore, personalization is also seen as the wielding of power (vasavatti). From this standpoint, in order to remove the basic anxiety that underlies human existence, it is necessary to depersonalize (Upadana nirodha) the five-fold aggregate of phenomena and remove the "self concept" according to Buddhism. Therefore the ultimate purpose of Buddhism is to produce an individual who is free from the experience of self within. This is the one who is perfect in mental health and who is called Arahant, the worthy one. Though this ultimate state is rarely reached, the mental health of an individual is measured according to the degree to which the individual has lost his experience of self.

The question seems to be a matter of self-boundary or Ego boundary from a Freudian standpoint. This is the extent to which a person identifies the things of the world as belonging to himself or as a part of himself. The abnormal person's self boundary is greater in circumference than that of the normal one. The normal person's self-boundary is greater in circumference than that of the supernormal one. The supernormal person's self-boundary is greater in circumference than that of the sublime one. Buddha therefore recognizes two levels of being above the normal level; the supernormal (uttari manussa) and the sublime (Ariya).

The personalization process is dependant on what is called Tanha, which in literal translation is thirst, which is similar to the Freudian urge. This thirst, or Tanha, is three-fold: The thirst for pleasure, the thirst for existence and the thirst for non-existence. It is interesting to note that the Freudian concept of drives which included the sexual and the self-preservative drives at first, and later proposed as the life and death drives, seems to coincide with this Buddhist concept of Tanha. It seem that psychologists are rediscovering what the Buddha discovered nearly 25 centuries ago. Yet the aim of Buddhism goes beyond the aim of modern psychology in that a complete disappearance of Tanha is aimed at. According to Buddhism, perfect mental health is not achieved until this thirst has been completely rooted out. Although modern psychology seems to rest satisfied by making an abnormal person normal, Buddhism aims at removing even normal mental discomfort and unhappiness by bringing about perfection of mental health. It is interesting to note that the Buddha recognizes nine levels of mental health experienced at nine stages of development of the mind above the normal state. This is discussed in detail in a Sutta in the Anguttara Nikaya (A IV 44). Of the nine supernormal (uttari manussa) levels of mental health, the ninth one which is called the sublime level (Ariya bhumi) is further analysed into four levels of personality: 1) the Stream entrant (Sotapanna); 2) the Once returner (Sakadagami); 3) the Non-returner (Anagami); and 4) the Worthy One (Arahant). Modern psychology, of course, does not seem to think that it is possible to remove this thirst or urge altogether. Yet Erich Fromm points out that Freud's ultimate aim was to remove the Id entirely and he quotes Freud as saying, "in place of the Id there shall be the Ego." This seems to support the Buddhist position.

The first sermon of the Buddha that we are discussing goes on to explain further the technique by which this thirst is removed. This technique is called the Sublime Eight-Fold Way which we discussed earlier as the medial mode of living that avoids the two extremes: the pursuit of sensual pleasures, and self exhaustion through "self denial." This Eight-Fold Way begins with what is called Samma Ditti, which is awareness of reality by understanding three important facts of life: 1) instability (Anicca), 2) discomfort or anxiety (Dukkha), 3) Impersonality (Anatta). Anicca, or instability, is the transitory nature of all experienced phenomena to which we become attached and personalize, thinking "this is mine," "this is I," "this is me or myself." Dukkha or anxiety is what is experienced due to the experiencing of the instability of what has been personalized. This anxiety is the result of a clash between the wish for permanence and the reality of instability. Here we begin to distinguish between the wish for permanence and the fact that we do not wield any power over anything because we cannot make permanent what is impermanent. It is the recognition of the fact that we do not have power not only over external objects but also over what is within the body which is identified as self. In other words, if ownership is seen as lordship or wielding of power over what is owned, we own nothing in the world, not even what we call "ourselves." Therefore, there is no basis for the concept "mine" or "myself." In other words, the "self concept" is also seen as made up of our wishes or impulses. This is, in Freudian terms, reality testing or distinguishing between reality and a wish. This way we acquire the healthy sense of reality, which removes all anxiety. This view is called the Samma Ditti or the harmonious perspective because it is in harmony with reality. This understanding results in an emotional state of calmness, happiness, and kindness. Such an emotional state leads to good external behaviour, verbal and physical, which is regarded as good socially. A life based on this perspective and this emotional state and behaviour is a harmonious life. And this harmonious life has to be maintained and perfected by means of the harmonious practice.

In discussing the harmonious practice we come to another aspect of Buddhist therapy which is in line with a different kind of psychological technique from what we have just discussed. The modern psychological technique that falls in line with this practice comes under what is called the Behaviour Therapies. This practice could be described by using terms like desensitization, operant conditioning, and also the learning theory. Buddha regards even mental processes as habits of thought which have been learned and which could be unlearned by consciously stopping their repetition, and constantly practising wholesome thoughts. What are regarded as wholesome thoughts are those thoughts that are calming. Those that excite the mind and produce tension are regarded as unwholesome.

Buddhism also recognizes that affective mental processes or emotional excitements are rooted in cognitive mental processes, such as the formation of concepts or interpretation of experiences. According to how you interpret the situation, you become emotionally excited or become calm and relaxed. These interpretations that produce excitement are always associated with a "self-concept" or "self image." If we carry bad self images habitually, we become habitually unhappy individuals. By practising good thoughts we begin to eliminate these bad self images and cultivate images of calm. The calm mind is able to observe the subjective experience objectively and this brings us to the next step, which is the harmonious awareness. In the harmonious awareness, one becomes aware of the subjective experience objectively and by the constant practice of this awareness, one begins to depersonalize the subjective experience. This way the personality perspective (Sakkaya Ditti) is gradually removed followed by further gradual removal of all thoughts of "I" and "mine." This gradual depersonalizing process calms the mind further and leads to the experiencing of progressively deeper levels of tranquillity and happiness, leading to the perfection of mental health with the complete eradication of the experience of self within and the rooting out of thirst, and the disappearance of all anxiety for good. This ultimate state of mental health is rarely attained in modern Buddhist practice, but this is the final goal of the Buddhist as taught 25 centuries ago.

These principles of Buddhist psychology could be used in the modern world and could be constructively used by modern psychotherapists. I do not have the time to discuss in detail the various cases where the Buddha has used these principles in his time. Nor do I have time to discuss some of the cases in my own experience where I have used these principles. Most important of all is the use of these principles on myself. Though I have no time to discuss this too in detail, I would like to state that I have tested in my own experience the validity of these principles.

In discussing the First Sermon of the Buddha called the Revolution Of The Wheel of Experience in this way, as the process of transformation of an individual's personality from an unhealthy one to one of health, I might appear to have strayed away from the Orthodox Theravada, Mahayana or any other

Buddhist tradition. But as I pointed out earlier, I am not discussing any form of modern Buddhist standpoint or practice. I am discussing the Original Teaching and Practice of the Buddha as found in the earliest sources recognized by all scholars which do not belong to any modern school of thought. I hope this effort will kindle your interest, ladies and gentlemen, in exploring further the early teachings of the Buddha. I believe that if modern psychologists make a serious study of these early teachings of the Buddha, it would become a significant turning point and a breakthrough in modern psychotherapeutic thought and practice.

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